



# The Holy Cross Magazine

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I am the living Bread, which came  
down from Heaven:

If any man eat of this Bread, he shall  
live for ever, Alleluia.

Antiphon from the Breviary  
Corpus Christi

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June, 1950

Vol. LXI

No. 6

Price, 25 cents

# The Holy Cross Magazine

Published Monthly  
by the

## ORDER OF THE HOLY CROSS

Editorial and Executive Offices:  
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year  
Single Copies, 25 cents  
Canada and Foreign, \$2.75 a year

Entered as second-class matter at the  
Post Office at West Park N. Y., un-  
der the act of Congress of August 24,  
1912, with additional entry at Pough-  
keepsie, N. Y.

Publication Office:  
231-233 Main St., Poughkeepsie, N. Y.

Requests for change of address  
must be received by the 15th of the  
preceding month and accompanied  
with the old address.

All correspondence should be ad-  
dressed to Holy Cross Press, West  
Park, N. Y.

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# The Holy Cross Magazine

June



1950

## Thee We Adore

A Meditation on an Old Hymn

BY E. R. HARDY, JR.

FROM the library of an Augustinian Monastery near Vienna comes the oldest known copy of one of the loveliest of devotional poems, the "Rhythm of St. Thomas Aquinas," commonly known from its opening words as the *Adoro te devote*. There is some doubt as to whether St. Thomas wrote it, or whether it represents an early putting into verse of his sublime eucharistic theology and devotion. In any case it has been popular since it first appeared soon after his death, and the latest study suggests that his authorship is at least as likely as anyone else's. As with other works of Christian poetry, popularity led to a smoothing down of the striking phrases of the original composition. In the oldest form we see more directly the piety of the Christian theologian who is also a humble believer, kneeling before the Blessed Sacrament in some great Gothic Church. So we may join in our Corpus Christi meditation today with the saint who brought all the riches of philosophy into the service of the love of Jesus. My copy of the text preserved

by the monks of Klosterneuburg is a reprint made some years ago at Mt. St. Albans in Washington, D. C., thus joining shrines of the old and the new world.

I.

"What is truth?" said jesting Pilate, and the answer stood before him. For to the Christian the heart of truth is not an abstract idea, but the person who could say "I am the Truth." The Latin Fathers, especially St. Gregory, often used the word Truth, *Veritas*, simply as a name of Christ. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour"—the Eternal Truth who came to earth as man and dwells among us under the forms of Bread and Wine. The philosopher knows that all his thinking has pointed to Truth but not searched it out; and in Jesus all that he seeks for is present. So he raises his eyes to the Altar—

Humbly I adore thee, Verity unseen,  
Who thyself concealest 'neath these symbols  
mean;

Thee in due submission my whole heart doth hail,

Since in contemplating thee it wholly fails.

The infinite Truth surpasses our understanding; and it is because of that fact, not in spite of it, that it, or rather he, receives our whole-hearted homage. The word "whole" is repeated, almost played on, in these two lines.

Taste and touch and vision are in thee deceived;

But the word once spoken safely is believed;  
I believe whate'er the Son of God hath told,  
What the Word hath spoken, that for truth  
I hold.

Literally the last line of this verse reads simply, "Nothing can be truer than the Word of Truth"—which may mean either the word spoken by Christ who is the Truth, or the Word of eternal Truth, which is Christ himself. St. Thomas would evidently have agreed with the lines which have been ascribed to various leaders of the English Church:

He was the Word, and spake it;  
He took the Bread, and brake it;  
And what that Word doth make it  
I do believe and take it.

Only he expressed himself better, and with richer suggestions of the Truth of God hidden under all the confusing appearances of the world, to which the Truth revealed in Christ is the key. And there before him, still hidden yet really present, probably in a pyx hanging before the altar as often in me-

dieval churches, it what seems to be Bre but is nothing less than the Truth himself.

## II

The Christian philosopher has found the answer to the quest of his mind, but he still remains a sinner needing to be saved and healed by divine love. This is a more immediate need of us all, though less ultimate, since purification leads us on to vision. In front of the altar there is doubtless the great Rood, where the figure on the Cross speaks of the Saviour's dying love and Mary and John are at hand on either side. The worshipper will not claim to take his stand with them; but there was another on Calvary who rejoiced to see the fountain that flowed for sin and uncleanness and was promised that he too would be in Paradise with Jesus.

On the Cross was hidden but thy Deity;  
Here is hidden also thy humanity;  
Both alike believing with confession true,  
What the thief repentant prayed for, that thou sue.

Is the worshipper aware that there is some trace of scepticism in his mind and soul as well as of sin? Among the Apostles there was the comforting figure of Thomas the doubter, perhaps represented by a figure in this very Church. He demanded to see for himself the wounds of Christ before he would believe that he was risen from the dead. We see the Sacred Wounds in the Crucifix, perhaps also in some symbol of devotion to the Passion such as was popular in the later Middle Ages. At least we see them in symbols; what counts is that with Thomas we can say "My Lord and my God" when out of our doubt and hesitation we turn our thoughts to Jesus.

Though thy wounds, like Thomas, I may not descry,  
Yet, "My God" to thee is my believing cry  
That I may still more believe I thee implore  
Hope in thee, and love thee, ever more and more.

## III

So the Christian philosopher searching for truth and finding the Truth has spoken also as the common man searching for pardon and peace, faith, hope, and love, and finding them all in Christ the Way. No



THE GOOD SHEPHERD



turning once more to the Eucharistic Lord  
 he addresses his supplication to the Lord  
 who is our Life, giving us the Living Bread  
 which was made fruitful by his precious  
 death.

O blest Memorial of our dying Lord,  
 Bread that true life to man dost e'er afford;  
 Grant that my soul may ever live by thee,  
 And thou to it may'st ever precious be.

One notes how the words "life" and  
 "truth" continue to sound through the verses  
 of the poem. From the redeeming death of  
 Christ springs the true life which is life in-  
 deed, and by sharing in his life we also  
 truly live. So the Eucharist becomes for us  
 the living and immortal food which it was  
 instituted to be. Yet our prayer must con-  
 tinue to be for pardon and cleansing as long  
 as we live in this world, and this the love of  
 Jesus gives us day by day. Perhaps the  
 worshipper is reminded of it by the symbolic  
 figure of the "pelican in her piety," feeding  
 her young from her own breast, which so  
 often is found in old Churches. Under that  
 name he ventures to invoke his Lord:

Pelican of mercy, Jesu, Lord and God,  
 cleanse me unclean with thy most cleansing  
 blood;

But a single drop of which could lave  
 All the world, and from its sin and error  
 save.

Nothing remains in the worshipper's heart  
 but to look forward boldly to the consum-  
 mation of all his strivings in the perfect  
 vision of God:

Jesu, who now beneath a veil I see,  
 When shall the longed-for goal my portion  
 be?

To gaze on thee unveiled, and see thy face,  
 To feast with the glorious vision of thy grace.

There have been many translations of this  
 hymn or "rhythm" in honor of the Blessed  
 Sacrament, most of them like this slight  
 effort building on their predecessors. I have  
 tried to be as literal as possible within the  
 limits of the metre in order to represent  
 the directness and even the occasional  
 roughness of the original version of the  
*Adore te*. It is in the true sense of the  
 word one of the most evangelical of the  
 works of Christian piety, frankly and some-  
 times boldly addressing the Incarnate Lord



in the Sacrament of the Altar as the same  
 Jesus who lived and died and rose again for  
 us. In it speaks the Christian philosopher,  
 bringing all his treasures to the foot of the  
 Cross, and finding them of little worth,  
 though the best offerings of the human mind,  
 until the light of divine truth shines upon  
 them. In it speaks the simple Christian who  
 comes with his doubts, his sins, and his  
 needs, and finds faith and healing in the  
 love of Jesus. So the Lord who comes to  
 us in the Blessed Sacrament is alike the  
 strength of the weak and the only hope of  
 the strong. We are rightly concerned, as  
 St. Thomas was, for all the diverse expres-  
 sions of the faith in thought, in public action,  
 and in personal life. And just for that rea-  
 son we should be ready like St. Thomas to  
 take a prayer like this on our lips, which  
 leads us directly and simply to the heart of  
 our faith, the Living Truth and true Life  
 which we find in Jesus our Lord.

# The Lamb and Flag

BY L. D. HEPPENSTALL

IT is still the fashion in England, well-nigh universal, to use a fancy name for hotels, inns and "public-houses." Many of these are ancient and have borne the same name for many centuries. Very often the village inn is called The Swan, The White Hart, The Red Lion, The Bear and Rugged Staff, or similarly, directly referring to the crest or the supporters of the coat-of-arms of the squire-landlord: an episcopal manor may be indicated by The Mitre Inn, or some royal connection or simple patriotism perpetuates such a name as The Rose and Crown or The Lion and Unicorn. The whole subject of this nomenclature is of perennial interest to the instructed Englishman, not least when the inn-device has religious connections. There is no great objection to an inn retaining such a title as The Golden Cross, which may be a direct survival of crusading times. But the modern brewers, who often control many separate inns to retail their ales, find it good advertising to pay reputable artists to paint inn-signs, and when they thereby bring in religious associations not warranted by history or heraldry, they may be open to some criticism. The present writer challenged such a step taken

recently in his vicinity. His letter to the local press was probably not shown in full to the brewers' local representative, who only answered its general purport, instead of the actual challenge. The newspaper article that resulted was as follows:

The Lamb Hotel at West Malvern, recently repainted, has acquired a new sign. This week the "Gazette" received the following criticism of it from the Rev. L. D. Heppenstall:

"Our local Lamb Inn displays a new sign depicting on both its sides the 'Lamb of God' bearing the banner of the Cross and with its head backed by the halo combined with a cross (the halo confined to representations of Our Lord Jesus Christ), the whole being the Christ emblem of the Risen Lord. Provided, presumably, by the brewers whose name it bears, this sign raises three questions.

"First, does it call for congratulation from fellow-Christians that these brewers and their representatives, the innkeepers, witness to the faith of Christ, and proclaim their allegiance and obedience to Him, so that they brew, distribute and retail their ales to the glory of God, 'and just in all their dealings,' in every way discourage drunkenness, scandal, gambling, bad language and the like; and generally 'continue Christ's faithful soldiers and servants'?"

"If all this is disowned or not acknowledged, perhaps there is an antiquarian motive. This used to be the sign of the old 'Lamb and Flag,' where the local owners (e.g. St. John's College, Oxford) were by name or heraldically connected with St. John the Baptist, who first dressed Jesus as 'Lamb of God' and consequently is sometimes depicted as carrying a lamb, as in the Wilton Diptych. Does this sign then show some connection between the Lamb Inn and some owner whose name or crest recalls St. John the Baptist?"

"Thirdly, if this inn-sign indicates nothing but the brewers' care for artistic sign— a care much appreciated in the M



THE SIGN



lands—it is a shocking affront to Christians to appropriate for that purpose one of their most cherished and most sacred emblems. In that case will not the brewers make amends by painting out their name from this sign, offering it to the Church of the Ascension, outside of which, if accepted, it would be an appropriate road-sign, and replacing it at the Lamb Inn by a different design?"

### Firm's Reply

Mr. F. H. Mason, District Manager for Flower and Sons, Ltd., the owners, has sent us the following explanation:

"The new inn-sign at the Lamb, West Malvern, is a copy of one which has been used by many trades in the City of London during the past three or four centuries.

"The sign is similar to the crest of the Merchant Taylors' Company, which was founded in the 13th century or earlier. The latter is the emblem of St. John Baptist, the Company being entitled "Taylors and Linen Armourers of the Fraternity of St. John the Baptist," and the Chapel of St. John Baptist in St. Paul's Cathedral was granted to the Company for daily service and prayers. Their hall was in Threadneedle-street, which derives its name from their trade.

"This sign has in the past been used by booksellers and confectioners as well as tailors and clothiers. Its connection with inns goes right back to the Middle Ages. It was originally known as "The Lamb and Flag" and "The Lamb" is a much later contraction. Inns used to display this sign to convey sympathy with the Crusades to denote that the innkeeper would be glad to tend to the needs of pilgrims on their way to Holy Shrines, a worthy object which the present innkeeper, would, I am sure, be pleased to emulate."

No further step in the matter was taken. The Lamb Inn is not ancient, and no connection either historical or heraldic can be adduced to justify its use of the Lamb and Flag sign. But valuable gratuitous publicity had been given to the subject of this emblem so dear to Christians.

It may be added that some makers of altar-breads stamp them with this sign, and

the writer, for one, uses them daily at his altars. We read also that for a thousand years at Rome small cakes of wax have been made from the candles at Eastertide, stamped similarly with the Agnus and called by that name, and sent as marks of honour all over the Roman Catholic Church. This was formerly done annually, but nowadays the Pope only confers these distinctions (if at all) on a limited number of recipients, and then only in the year of his accession and subsequently at seven-year intervals.

The Community of the Resurrection at Mirfield, England, uses the Agnus as its badge for publications, and in bronze for its Companions, etc., but with an individual modification: instead of a cross, the flag carried the word RESURREXI—"I am risen."



We cannot have the co-operation of the Lord and Spirit, Who proceedeth from the Father, to confirm the word with signs following, unless we are living within the radiance of the throne of the Lamb from Whom He proceeds. Unless we see the lines of the Church life converging towards that one Head from Whom they all proceed, we cannot have any real consciousness or appreciation of the unity of the Church; and so, through losing practical sight of this doctrine, [the Ascension] people lost the thought of, or tried to provide a miserable earthly substitute for, the unity of the living body of Christ.—R. M. Benson, S.S.J.E.

# The Heart of God

A MEDITATION FOR JUNE 16TH, 1950

BY THE REV. THEODORE YARDLEY

"I cannot tell why He, whom angels worship  
Should set His love upon the sons of men,  
Or why, as Shepherd, He should seek the  
wanderers

To bring them back, they know not how or  
when.

But this I know, that He was born of Mary,  
When Bethlehem's manger was His only  
home,

And that He lived at Nazareth and la-  
bored,

And so the Saviour of the world is come.

I cannot tell how silently He suffered

As with His peace He graced this world of  
tears,

Or how His heart upon the Cross was  
broken—

The crown of pain to three-and-thirty years.

But this I know: He heals the broken-  
hearted

And stays our sin and calms our lurking  
fears,

And lifts the burden from the heavy-  
laden—

For yet the Savior of the world is come.

I cannot tell how He will win the nations,

How He will claim His earthly heritage,

How satisfy the needs and aspirations

Of East and West, of sinner and of sage.

But this I know: All flesh shall see his  
glory,

And He shall reap the harvest He has  
sown

And some glad day His sun shall shine in  
splendor,

When He, the Savior of the world, is come."

—*The Book of Common Praise*

(Church of England in Canada Hymnal)

**S**URELY this is the greatest mystery of  
our religion. It is easy for a trained  
theologian to explain how there can be  
three Persons and yet one God; a good  
scholar can make us understand both the  
distinctness and the inseparability of the two  
natures of the God-Man—but it is beyond

the power of any human mind to tell us  
"why He, whom angels worship, should set  
His love upon the sons of men."

Why did God make the world in the first  
place? Why *in* the wonderful world, He  
made, where sunrise and sunset testify to  
His beauty, where the intricate patterns of  
snowflakes or the movements of the stars  
testify to His intellect and the thunder-  
storm to His mighty power—Why, *into* such  
a world did He put the blind, stumbling sui-  
cidal human race? And why, when they wan-  
dered from Him should He continually have  
sought them out, over and over again  
through their history. Above all why, as the  
Good Shepherd, should He "seek the wan-  
derers, to bring them back they know not  
how or when?" Why seek to redeem a race  
that never as a whole wanted redemption;  
why seek eventually to win the nations and  
bring all flesh to see His glory, when all  
that the nations as a whole desire is to be  
left alone to fight one another, and all flesh  
prefers its grassy state?

These ultimate questions about our being  
and our fate can be reduced without irrever-  
ence to a conversation which all Christian  
parents must have had with each of their  
children in what is known as the "Why?"  
stage. Daddy is sitting talking with little  
John or Mary at bedtime. The little one  
is lying in bed, fighting sleep every inch of  
the way, as usual. Daddy has just finished  
a Bible story, and he tries to sum it up. "So  
you see, dear, God loves you and me." Then,  
after a pause, that endlessly repeated ques-  
tion again, "Why, Daddy?" *Because He  
does!* That is all you can say!

He just does. It is a fact which you can-  
not disprove, but which you also cannot ex-  
plain, and therefore by definition a sacred  
mystery. *He just does love us.*

The purpose of the Feast of the Sacred  
Heart is to remind us just once more before  
Summer begins of this great fact. Of course



the feasts and fasts that have gone before have been celebrating the fact of God's love in different ways, but each feast or fast has been bound up with some special story or observance. Now lest the stories or the observances turn our mind away from this cardinal fact of our religion, the Church provides this annual feast. We are not to forget God's love as we begin our summer holiday-time. We are not to forget that love which brought us back to being, which brought us back from sin by the Cross, and which is continually calling us to holiness.

If a pious article is supposed to have a moral, this is not a pious article. Moralizing only for people who do not know the

power of love. The Christian who knows the love of God need not linger long over elaborate codes of behavior. If we only can realize the mighty waves of God's love which are continually breaking over our soul; if in the silence of our deepest prayer we can hear the continual knocking of the hand of Christ as He seeks to come in and share His life with us—then nobody need tell us how to behave.

But it will be to our great advantage to give serious attention in this month of June to the Sacred Heart of Jesus. Surely this must be the simplest and least complicated of the Church's many "devotions." Devotion to the Sacred Heart is this: Jesus is



THE RETURN OF THE PRODIGAL SON By Murillo

(Courtesy of the National Gallery of Art, Washington, D. C.)

(Given by The Avalon Foundation, through the generosity of Mrs. Ailsa Mellon Bruce)

God, and when He walked among us He showed us a great love which we did our best to wound. Now the heart is what you love with, and the heart can be broken. Jesus loved with His holy Heart, and we broke it. And since it is in Jesus that we meet God, it is in His broken Heart, His Sacred Heart, that we meet the love of God. And in His Heart, caught up in "the love of Christ that passeth understanding," we learn how better to direct the love of our

own unruly hearts. From His holy love, we learn, quite without long moralizing, how to lead the good life.

God is great, and God is good, but above all God is loving. Blessed John the Apostle in his great old age, looking back over the years, and at Jesus, the greatest experience in those years, could find no better way to sum up the whole of his understanding of what he had seen and known than to say "Little children, God is love!"

## A Metrical Homily

Sung by the Deacon at the Communion of the people in the Syrian Orthodox Liturgy

The Lord Whom quaking seraphim behold  
with dread,  
The same thou seest on this board in wine  
and bread.

Those spirits bright, if Him they see, are reft  
of light:  
Yet worthless dust partaketh of Him in His  
sight.

In heaven His mysteries are a broad expanse  
of flame:  
Esay, who saw them, beareth witness to the  
same.

The mysteries that there in Godhead's lap  
are spread  
Are on this board to Adam's sons distributed.

His altar like the cherub's chariot is made;  
The hosts of heaven encompass it in light  
arrayed.

Here on the table God the Son's true Body  
stands,  
And Adam's children lift and hold It in their  
hands.

And for the man in linen clothed doth stand  
the priest  
Who setteth out like pearls the bounty of the  
feast.

If those angelic watchers envy's pangs could  
feel,  
Cherubs would almost strive with men in  
ardent zeal.

Where Zion to crucify the Son the cross did  
root,  
There blossomed forth the tree whereof the  
Lamb is fruit.

Where nails were firmly driven the Son's  
hands to wound,  
There sacrifice was made again of Isaac  
bound.

Welcome, priest who bearest the mysteries  
of thy Lord;  
Thy right hand giveth living portions from  
this board.

Welcome, priest who bearest the censer pure  
its smoke  
And rare scent diffusing and perfuming the  
folk.

Welcome to thee, priest, whom the Holy  
Ghost did rear,  
Who dost upon thy tongue the keys of God's  
house bear.

Welcome, priest who bindest men in this vale  
below,  
And, alleluia, in heaven the Lord binds them  
also.

Welcome to thee, priest who on earth dost  
set men free,  
And in the heavens the Lord doth give them  
liberty.

—Translated from the *Syriac*  
By Walter C. Klein



# Release From Prison

By FREDERICK W. KATES

"... and he went and preached unto the spirits in prison."—I Peter 3:19.

THE early Christians believed that in the interval between the Crucifixion and the Resurrection Jesus "went and preached unto the spirits in prison"—unto those who had preceded Him through the gateway of death. To them He brought the good news of God's love and forgiveness and salvation as in His life before death He reached the same glad tidings to the people of Galilee and Samaria and Judea.

Today Jesus is still going to "spirits in prison" and preaching to them the good news of God. Today He is still busy about His Father's business bringing joy and comfort and deliverance to people like ourselves and our neighbors, people not confined within the stone walls of a dungeon or jail but people nevertheless in prison, trapped and enmeshed by one or more of the imprisoning forces in life.

One way of viewing Christianity is to look upon it as release from prison and one way of considering Christ is to view Him as the great Deliverer of men from those forces and attitudes and conditions which shackle them as prisoner's chains. For a few minutes let us consider some of the imprisoning forces in life and note how in each instance Jesus holds the key which opens the prison-house and sets men free.

## I

First, there is the prison-house of self. How many of us are almost hopelessly trapped in this prison! Absorbed by our own selfish interests and desires, engrossed with the task of fulfilling our own plans and ambitions, we are as prison-bound men. If only we could get out of ourselves, beyond ourselves, and free ourselves from this obsession with self!

Release from this prison is achieved by adopting and making one's own, Jesus' way of viewing and of living life, a philosophy

which entails forgetting self in the endeavor to please God and to serve one's fellow-men. A man cannot be self-centered and self-pleasing and be truly a Christian, for the Christian's gaze is ever outward and beyond himself toward other people. Outgoingness, outgivingness, self-forgetfulness, concern for other's happiness not one's own delight—these are infallible hallmarks of the Christian man.

If you are held captive in the prison-house of self, know this, that release can be obtained by beginning to think and act as Jesus did. Live for God and live for others, as He did, and you will win escape and salvation from the psychological hazards and psychotic dangers of excessive absorption in self.

## II

And there is loneliness, a miserable prison in which countless numbers of people find themselves incarcerated. Man is called upon to endure many sorrows and to carry grievous burdens, but perhaps the hardest to be borne is the curse of loneliness from which no mortal man is exempt.

Jesus grants us release from this prison-house by inviting us to allow Him to be the companion of our solitary hours. The late Professor Alfred N. Whitehead of Harvard University once remarked that "Religion is what a man does with his solitariness." This definition is not the whole story, but it contains a solid gem of truth indeed. It reminds us that religion can help us greatly to overcome the fact of our fundamental aloneness in the world and that the Christian religion's way of combatting loneliness and transforming it from a curse into a blessing is to let Jesus share it.

In the midst of His heart's bitterest loneliness, our Lord knew ample companionship and found rich fellowship for his soul. Only for a fleeting instant, and that the blackest moment of the whole ordeal of the Cross, did Jesus feel Himself deprived of this com-

panionship with God His Father. In life and in death, God was His constant friend, mentor, and guide. Similarly for you and for me, God and God's Son can be sharers with us of our solitariness, if we will let them abide with us. It may well be, you know, that the intense loneliness which even now may be blighting our lives is a storm-signal warning us that we have been neglecting the one sure way of obtaining freedom from imprisonment within the walls of loneliness, namely, inviting Jesus and His Father, His God and ours, to share our lives' emptiness with us thereby making leaden hours and gray days golden and bright with the sunshine of God's presence.

### III

Another great imprisoning force in life is the tyranny of things, the domination of the material. It is saddening to think how many immortal spirits, destined for eternity, are in slavery and bondage to the things of this world and life. And the tragedy, as well as the humor, of it is that so many of these prisoners babble interminably of their emancipation and freedom! It is strange that a



BUST OF THE YOUNG CHRIST  
By Giovanni della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)  
(Kress collection)

soul should be in prison, yet not know it, but such is the case of countless of our contemporaries who are literally prisoners of the things of this world, the passing vanities of this transitory life.

But Christ "went and preached unto the spirits in prison." He knew the secret aches and longings of those people who hide themselves behind a bold and brave façade of skepticism about, indifference to, and even scorn of, things spiritual, unseen, and eternal. He knew there is but one key which can unlock the doors of this prison of the tyranny of this world, and its name is devotion to the things which abide.

As Creator we know God as power, but as Redeemer we know Him as Person.

—Anon.

The real need of multitudes today is not for new intellectual gymnastics to exercise their minds; it is for a new sense of the supernatural to liberate their souls. There are thousands today frantically searching for a dialectic or philosophy that will establish them firmly on their feet, when what they really need is a sense of God that will drive them to their knees.

Jesus knew, and we know too, that the soul cannot be satisfied permanently with the empty husks of the natural, the temporal and the material. The soul requires nutriment richer than earthly fare, if it is to live. The soul of man lives by food from the living God, and until we find and are found by the living God, we may be free to roam the whole world over and call all its possessions our own, but we are nevertheless "spirits in prison." Only Jesus holds the key that will give us release from the confinement of this dingy prison; and the key is receiving from and through Him the life of the Living God, and, when once kindled alive by this gift of living for the abiding and eternal values of life—beauty, kindness, mercy, compassion, justice, truth, righteousness, and love.

### IV

And then there is the prison-house of monotonous routine, drudgery, and plain boredom. Who is the man who claims he is no



prisoner of these factors which make life flat and dull and drab for all alike?

Today, as every day, is bound to have a certain amount of inescapable work to be performed. This necessary drudgery can be a curse over our heads or we can consecrate it by committing it to God. It is not by resting or chafing against or by quitting our appointed battle of life, but overcoming in it that we prove our love and service of God. Jesus learned in the 30 years He lived in His Nazareth home the key that will release us, and it freed Him, from the prison-house of drudgery and boresome routine. Its name is consecration.

Jesus would have us learn to take "the trivial round, the common task," the wear and tear of life, the unceasing cycle of prosaic duties to perform, and all that crushes life and living to sheer monotony, and lay it on the altar as our personal offering to God. He would have us learn this as constituting the surest way to win freedom from the imprisoning grip of drudgery and dull routine.

The Christian finds freedom from boredom in living a life of consecrated service to God. All he does is done to God and to His glory, be it washing the supper dishes or typing a letter, be it tending the sick or teaching a class-room of children. The Christian is released from boredom and drudgery, because every day he lives he is helping to build the Kingdom of God. All is consecrated to that end, a task ever reaching fulfillment but never in our lifetimes perfectly done.

## V

And, finally, there is the prison-house of sin—yes, sin, which exercises such a deadly tyranny over us all.

There are no easy words, no palliating and sophisticated excuses, that can gloss over the bald fact of a guilty conscience. We may call sin, if we choose, by a dozen names, but it still remains sin; and in our inmost hearts, despite all alibi-ing and all rationalizing, we know that all our self-excusing are but self-deceit and in vain. The plain fact is that you and I have done things we ought not to have done and we have left undone things we should have done, and these things have



ST. JOHN THE EVANGELIST  
By Fouquet

left their mark upon us, and often their stain.

But we know that Christ "went and preached unto the spirits in prison" and most certainly to those spirits held fast in the clutches of sin. We also know that Christ holds the key which opens wide the gate of the prison-house of sin and lets the prisoners walk out free. The name of the key is the forgiveness of God, dearly-bought for us by God's Son but freely and happily and unreservedly given.

## VI

Liberation from the prison-house of self, relief from the emptiness of loneliness, freedom from the domination of the things of the world, escape from the blight of drudgery and routine, and finally release from the imprisoning chains of sin—all this Christ brings, no less than this Christ gives. As we understand the faith by which we live, it certainly may be defined as "Release From Prison," and one way in which we view Jesus our Lord is as the Great Deliverer of men from the prisons of life.

# George Augustus Selwyn

FIRST BISHOP OF NEW ZEALAND

BY ROBERT A. SLOAN

**E**ACH century has its great men who distinguish themselves in various fields. The nineteenth century is not without men who loom large on the tapestry of history. Such figures as Gladstone, Disraeli, Keble, Pusey and Newman are familiar to almost everyone. Not least among the activities of this century was that of carrying the Christian faith to people beyond the seas; and not least among the great figures of the age is the missionary Bishop, George Augustus Selwyn.

Bishop Selwyn was born in Hampstead in the year 1809. Early in life the future Bishop of the Church of England exhibited those qualities which were to mark his whole life. At home and at school he was the natural leader. Everything he did was accomplished with a characteristic good humor and kindness. Any help he could give a fellow school-mate in time of trouble was never considered an imposition. Always he was ready and willing to give all of his possessions and all of himself to the service of others. In matters of principle—firm, yet gentle. For luxury and softness he had only contempt.

In 1816 he entered the preparatory school at Ealing where strangely enough he acquired a knowledge of race horses. It seems that the fathers of some of the other boys were devotees of the sport of kings; and the boys reflected the fathers' interest. George Selwyn, to share in the interest of his school chums, learned all he could about horses. In later life he often astounded those whom he met with his knowledge of equine genealogy.

From Ealing George went to Eton and eventually to Cambridge where he made the acquaintance of such men as Gladstone and Newman. On leaving Cambridge in 1831 he returned to Eton as tutor. In 1833 he was ordained Deacon and in the following year was advanced to the Priesthood. He accepted the curacy at Windsor and gave evidence of his respect for authority and his

loyalty to his superiors. Although disagreeing with the vicar on certain points Bishop Selwyn felt it his duty, as curate, to support his superior.

In June of 1839 George Selwyn was married and all indications seemed to point to a well-beneficed English rectorship. But events were in the making which would drastically alter this. As yet the movement for the extension of the colonial Episcopate had not got under way, but there was interest abroad. As early as 1839 Selwyn himself wrote to a friend asking about New Zealand in regard to a proposal to set up a well established church there.

Others in the church were aware of the opportunities that presented themselves. They saw the need of a colonial Episcopate if the colonial churches were to have rapid and healthy development. The examples of America, the West Indies, and India where lack of Episcopal oversight retarded church development spurred men to action.

In 1841 the Colonial Bishops Council was established. The council declared as its aim to provide for the endowment of Colonial Bishopsrics. They marked off thirteen countries in which they considered the need of the Episcopate was urgent—New Zealand topped the list.

The first missionary work in New Zealand was carried on in 1814 by Dr. Samuel Marsden. In 1839 the Church Society for New Zealand planned carefully and well. In place of a number of weak mission stations they planned for centers of work, with bishops, from which all work would radiate.

Episcopal oversight of New Zealand had been the responsibility of Australia. In 1841, however, New Zealand was made a colony and the need for a bishop was felt to be urgent. The position was first offered to Selwyn's brother, who declined; George Selwyn was appointed in his stead. Some op-



position was raised to his appointment by the Low-Church factions in the Government who suspected him of Tractarian tendencies. This was smoothed over but there arose a question about the necessary monies to be got from parliament. Selwyn declared that he would go even if the money was not forthcoming.

On October 17, 1841, at the age of thirty-four, George Augustus Selwyn was consecrated the first Bishop of New Zealand by the Archbishop of Canterbury and the Bishops of London, Lincoln and Barbados. The Bishop's farewell sermon at Windsor so moved a young man in the congregation that he determined to follow the Bishop in his work some day. This was John Coleridge Patteson, first Bishop and Martyr of Melanesia.

The Church exists as a fact, the Bible shows what that fact means. The Bible exists as a fact, the Church shows what the fact means.

—F. D. Maurice.

On the voyage out to his new Diocese the Bishop learned the Maori language from a native boy who had been brought to England to study. The bishop also used the time to study navigation, a knowledge which was to stand him in good stead in years to come. After a four month voyage the bishop reached his Diocese. He immediately set about a tour to acquaint himself with the country and the state of the Church.

When Governor Hobson heard of the arrival of the bishop, he remarked, "What can a bishop do in New Zealand, where there are no roads for his coach?" But when he heard that Selwyn had made the journey to Auckland, the proposed capital, overland and on foot, Hobson replied, "Ah, that's a very different thing. He is the right man for the post."

The bishop divided his diocese into four archdeaconries and charged the four archdeacons "not to consider themselves dignitaries of the Church: for as the title of bishop was a name not of honor, but of work, so the title of archdeacon was no peacock's feather to distinguish one clergyman

above another, but a pledge of combined helpfulness and work."

In January of 1943 Bishop Selwyn returned to Auckland. His clothes and shoes were so ragged after months of travel over rough country that the bishop had to slip into town to escape notice. By this visitation the Bishop gained a knowledge of the general condition of his diocese and he now proceeded to set up its organization. His first act was to found St. John's College by which he hoped to insure a steady flow of clergy to the Church in New Zealand. It was Bishop Selwyn's main purpose to make the New Zealand Church self-governing. To this end the first synod of the diocese was held in 1844. The event is significant for it is the first such meeting in the English Church since the silencing of convocation in 1717. At this first meeting were present the bishop, three archdeacons, four priests and two deacons. The meeting, however, was declared illegal. There followed a correspondence between the Archbishop of Canterbury and Mr. Gladstone, the Colonial Secretary, proposing a Church constitution in which bishops, clergy and laity should be represented.

In 1850 the Bishops of Australasia met at Sydney and recommended a church constitution in which laity would be united with



THE YOUNG CHRIST WITH ST. JOHN THE BAPTIST  
By Disiderio da Settignano

(Courtesy of the National Gallery of Art, Washington, D. C.)  
(Mellon Collection)

clergy. The laity of New Zealand in 1852 petitioned to take part in church legislation and in 1857 the first General Synod of New Zealand was held, the members including bishops, clergy and laity.

Political unrest was fermenting in the Bishop's diocese. The Maoris had long been chafing under British rule. Strife between the two races gathered strength year by year and it was only by the ceaseless efforts of the clergy and particularly the Bishop that all insurrection was prevented—or at least delayed and made less serious than might have been.

The Governor asked Bishop Selwyn to mediate with the Maoris in the hope of persuading them to give up their allegiance to their newly-elected king. The bishop attended the native meeting and heard the king preach on the text "Behold how good and joyful a thing it is to dwell together in unity," insisting upon the necessity of the union of the Maori tribes in one nation under one king. The bishop, using the same text, preached to the assembled natives and pleaded for the union of English and Maori. But even the bishop's influence with them would not overcome the great political unrest among the natives. His efforts to maintain peace were unsuccessful and the political disaffection of the Maoris had repercussions which caused the bishop much heartache. Many of his native people returned to their pagan beliefs—some even to cannibalism. But Bishop Selwyn was not one to be defeated by set-backs. In 1863 he wrote Bishop Short of Adelaide "I have now one simple missionary idea before me, that of watching over the remnant that is left."

In 1848 the bishop made his first visit to the Melanesian Islands—the farthest reaches of his vast diocese. This territory had been

included in his original diocese by a clerical error. The bishop's plan for the Islands was that he take some of their children back to New Zealand with him where they would act as centers of influence for civilization and Christianity. In this case as in all his work the bishop held fast to his principle of not interfering in places where missions were already at work—be they Anglican or not.

The year 1854 saw the return of Bishop Selwyn to England for the business of arranging for the sub-division of his too-large diocese. When he returned a year later he brought with him John Coleridge Patteson whom he consecrated first Bishop of Melanesia on St. Matthias' day, 1861.

Six years later Bishop Selwyn returned to England again—this time to attend the Pan-Anglican Synod at Lambeth, in which the bishop was keenly interested.

At this time the diocese of Lichfield fell vacant and the see was offered to the Bishop of New Zealand. To a lesser man such an appointment would have indeed been a joy and a mark of success. But the bishop had no desire for position and prestige. His heart was in New Zealand—that little far-away land where there was so much work to be done for the cause of Christ. But the authorities pressed acceptance upon him as a duty and Bishop Selwyn true to his respect for authority and obedience accepted the See of Lichfield. In 1868, for the last time, the bishop returned to New Zealand to be present at the General Synod and to say goodbye.

In his new diocese the bishop set about work with his characteristic vigor. The general plan which he put into operation was similar to that which he had followed in New Zealand. First came a tour of the diocese to enable the bishop to become acquainted. With the complete picture now in mind, Bishop Selwyn set about the reorganization of the church machinery. It was the bishop's intention to make the cathedral the center of all diocesan activity, whose influence would be felt in every parish and home. He proposed the formation of a diocesan synod which proposal met with much opposition. Any objections, however, were soon overcome by the bishop's personal charm and

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The response of Mary is a submission to God's will, rendered possible by the conviction that the power of God is equal to his declared purpose. There can be no gap between the two, because the world is God's creature. What that word utters must have reality. It cannot be void or empty, because it proceeds from the living God.

—*Father Lionel Thornton, C.R.*



common sense. Confirmations he intended to give annually in every parish, instead of triennially as had previously been the case. The reorganization of the college connected with the cathedral was among the bishop's prime interests. Land and buildings were secured so as to enable the school to become a part of a unit. The bishop was anxious that men from every section of society enter the ministry. To this end a plan was inaugurated whereby scholarships could be provided for men who had not the money to study for the ministry.

In 1871 and 1874 Bishop Selwyn paid visits to America. On both occasions he was greeted warmly by General Convention. He made such an impression that the American Church presented an alms-basin to the English Church, through Bishop Selwyn, in commemoration of his visit. In an address before a missionary meeting in Montreal the bishop reveals his philosophy of missions. He remarks that the early system of sending only presbyters to America was one which starved the Episcopal Church. The real plan of attack he felt was to send out a bishop first, who would build up a church and task which he himself so ably accomplished in New Zealand.

In April, 1878, death came to George

Augustus Selwyn. Thousands, both those who knew him well and those who knew his influence, recognized the loss of a pastor and a friend. What greater tribute than that paid him in an editorial in the *London Times* of April 13, 1878:

"He founded a flourishing church and laid its foundations deep on Apostolic Models. Like St. Paul the Apostle to the Gentiles he never spared himself in journeyings often, in perils often. . . . He gave the New Zealand Church a constitution with a Synod to govern it, and saw the one diocese to which he had been appointed divided and sub-divided into six Sees besides that of Melanesia. . . . A man of noble bearings, open countenance, great powers of endurance, with a fund of common sense and an amount of nautical knowledge which would not have disgraced an Admiral, he was the very Bishop for a diocese where the sea was the ordinary means of communication."

If asked for a motto on which his life was modeled, I believe that Bishop Selwyn would have given the following passage which appears in his farewell address to the New Zealand Church:

"Give God the praise, for we know that this man was a sinner."

Would God there were more such sinners.



MISSIONARY TO THE GERMANS—ST. BONIFACE  
(June 6)

# Saint Joseph's Hospital

By SISTER HILARY, C.H.N.

**S**AINT Joseph's Hospital is situated on a good sized compound—the various buildings being separate from one another. In the center there is a large block consisting of two wards containing a dozen beds in each, with a single ward between. These are used for men patients and have cement floors and walls of sun-dried bricks covered with cement and a roof of zinc. Nearby is the palaver house where the yaws injections for the out-patients are given. An isolation ward has just been made of half the palaver house which still leaves room for the giving of injections.

In another part of the compound there is the Selden Ward—cement floor—walls of sun-dried bricks and palm-thatched roof. It has a kitchen under the same roof. This is generally used for women and children. Unfortunately the white termite is very active in the Selden Ward and refuses to be driven out in spite of much labour having been spent upon it.

A little distance away there is the operating theatre—mosquito wired, with an adjoining room which is used as a laboratory

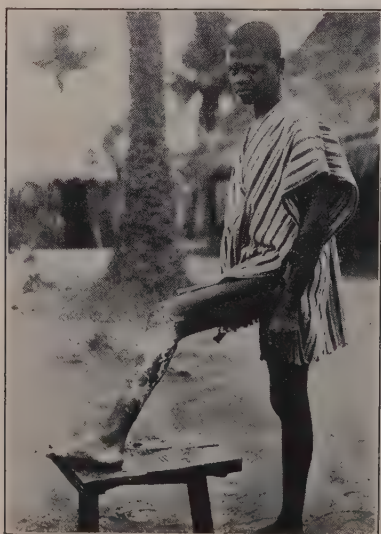
where the microscopic work is done. Albert Bokai and Christopher Ngafua. sleeping-sickness injections and the N. B. intravenous injections are given here.

In another part of the compound there is a wooden house, divided into two wards. This house has just been newly painted white inside and silver outside, and has a zinc roof. We usually take the big chiefs and penicillin patients here.

In the far corner of the compound there is the dispensary where the out-patient dressings are done. In this building there is the pharmacy and lock-up cupboards for the medicines.

The white ant for years lived in the walls of the dispensary, but Father Parsell chased them out by having the walls taken down and rebuilt about two feet inside all round. There is a little veranda outside with seating accommodations for the waiting out-patients. The building was then re-painted white and has a small examination room screened off at one end. It is now a light, cheerful room. The patients come in one by one at the front door, are examined and given medicine, etc., and then leave by the other door.

A clinic is held there three times a week when the average attendance each time is just over 100 patients, *not counting the injection patients!* We examine all our new children who come to school and test them for malaria, yaws, sleeping-sickness, warts, infection, dysentery, etc. We get a variety of accident cases brought in from time to time. Not infrequently the patient reaches us after a day or two journeying in a hammock. We have patients who have fallen from palm trees, others suffering from gunshot wounds, lightning shock, snake bites and children who have been mauled by chimpanzees, cases of attempted murder or suicide. One man had cut his trachea right through. Luke Menjo, our head dresser who is really a very good surgeon, stitched the throat up and it healed marvelously.



TROPICAL ULCER CASE



Saint Joseph's Hospital is looking forward to having a doctor next year, so we hope to get the buildings in good condition before he comes. I am sure that the prior, Father Parsell, would gladly receive gifts so that the Selden Ward could be repaired and the wards newly painted.

AT THE DISPENSARY



Do you fear Him. He is terrible in His greatness, awful in His sublimity, but infinitely merciful. He has made Himself like to us from love and rejoices with us.

—*Fyodor Dostoyevsky.*



OSMO Gordon Lang, as his name might suggest, was a Scot by birth, and a Presbyterian. He was a man of great ability and after first preparing for the ministry, turned to theology and became a priest in the Church of England. He appears to have been one of those marked men who are recognized from the outset as destined for high office in the Church. He was only a young man when he became Vicar of Portsea. His ability as administrator was soon evidenced and at the age of 37 he was consecrated Bishop of Stepney, one of the assistants to the Bishop of London. Eighteen years after ordination to the priesthood he

occupied the archepiscopal throne at York, and in 1928 was appointed to succeed Randall Davidson as 95 Archbishop of Canterbury.

Archbishop Lang was not liked by everyone. In reality he was the last prince-bishop of the English Church and he acted the part of courtier and companion of the great. Sentimentalists drew up a dislike even greater for him for the part he took in bringing about the abdication of Edward VIII. But behind all this there was the shy man hiding behind his office. At his prayers and to those who knew him intimately there was a different person.

In 1924 some friends contributed to a fund and had a portrait painted of Archbishop Lang, then at York. The artist, the cynical Sir William Orpen, was commissioned and did the work. The result was a proud prince-bishop standing before thick folds of velvet curtains; in his episcopal robes he stands, left hand grasping a book, the right clenched on his chest. Pectoral cross and the insignia of Prelate of The Order of Saint John of Jerusalem hang about his neck. There is a cold, impersonal stare in his eye. Many saw it and many approved. But one person saw through the portrait. On a visit to Bishopthorpe, Archbishop Söderblom of Sweden declared: "That is what the devil meant him to be, but thanks be to God it is not so."

# A Garden Enclosed

THE PATIO GARDEN AT MOUNT CALVARY MONASTERY

BY KARL TIEDEMANN, O.H.C.

ONE of the most beautiful spots at Mount Calvary Monastery is the garden in the patio or courtyard of the monastery. More and more people are commenting on its beauty and perfection. It was planned, largely planted, and personally cared for by one of our many friends at Santa Barbara. He himself contributed many of the plants and shrubs which make this garden one of the most beautiful and complete in our city of lovely gardens. Incidentally he also made the accompanying drawing. We take this opportunity to express our deep gratitude to our friend. You will see by the list appended to this article that our friend really knows his plants and flowers! To him, and to the others who have contributed in various ways, to the donor who gave the superb wrought-iron cross, to its designer, we offer many thanks.

Our patio is a large one, measuring seventy-five feet by seventy-seven. The monastery completely surrounds this "garden enclosed." Because of the aridity and hardness of the grounds outside the monastery, we can grow there only a few hardy native plants. So it is a great experience and a never-ending joy to come through the dark reception room and shadowy library and suddenly to see the blaze of color in the patio.

On the north side of the patio, two flights of steps, flanking the entrance to the guest cells, lead up to the sun deck above them.

On the south side there is an open loggia leading out from the library.

In the center is the great iron cross with its many symbols of our Lord's Passion.

In the center is a circular mound (1) from which rises the large wrought-iron cross. Small boulders comprise the mound with about 30 varieties of succulent plants and Spring flowering bulbs in pockets of earth between the boulders.

The circular area (2) is planted in grass

and this area is about eighteen inches lower than the rest of the patio.

Four quarter-circle areas (3) are planted to red ivy-leaf geraniums which are low growing and spreading. The inner sides of these areas sloping down to the center grassy area are planted to a red variety "ice plant" (*mesembryanthemum*). *Agapanthus*, thus, or Lily of the Nile, is the border along the outer side of these areas. *Agapanthus* also in iris form a double border on both sides of the circular path and also the paths leading in from the corners of the patio.

The only trees in the patio are four orange trees (4) and four lime trees (4).

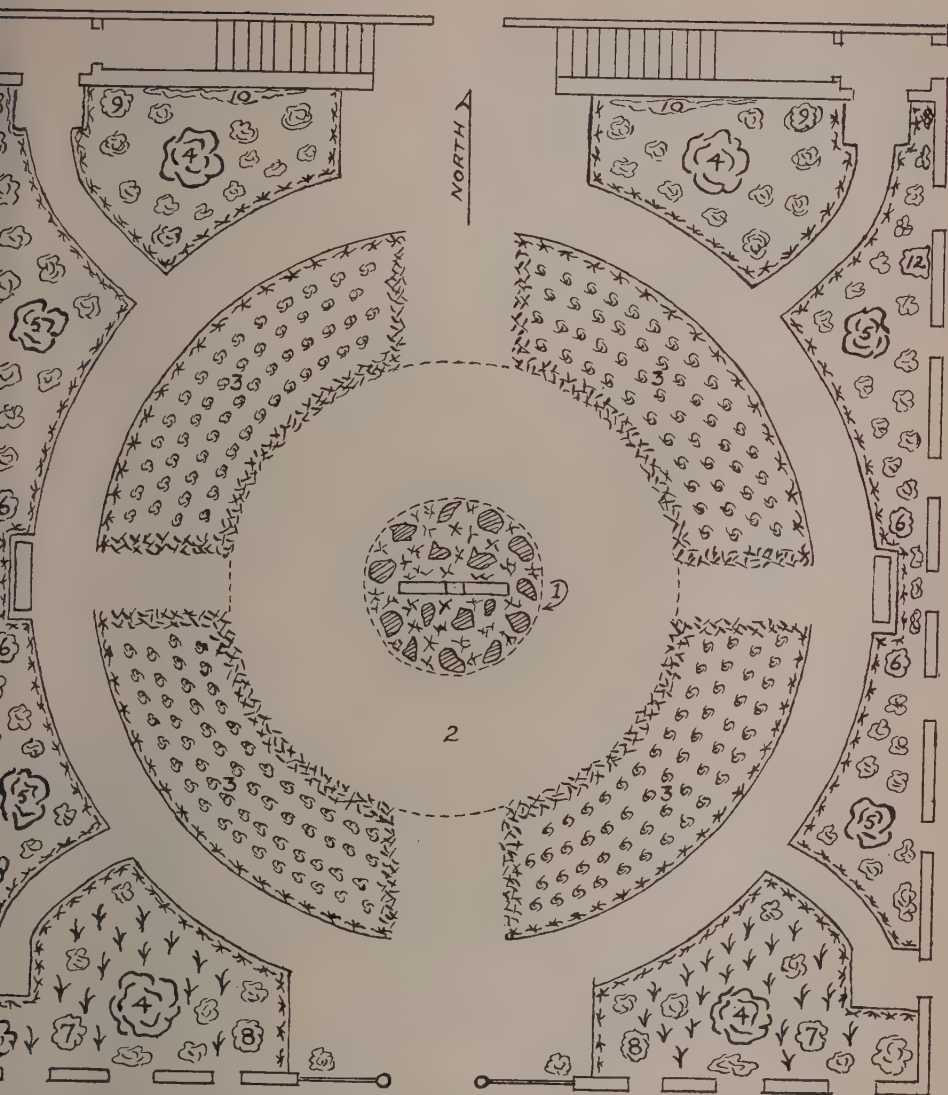
Because of its orientation and the high walls enclosing the patio on all sides there is a considerable difference between the planting requirements of each side of the patio.

The east and west sides, having sunshine part of the day, have been planted similarly. Large white oleanders (6) flank stone benches. A red *bougainvillaea* (11) and one of the new yellow *bougainvillaea*s (12) are diagonally opposite. Other shrubs on the two sides include Angels' Trumpet, blue plumbago, hydrangeas, a pink-flowering *diosma*, natal plum (*carissa*), heather, *hibiscus*, *coprosma*, and several varieties of the Lady Washington geraniums.

The south side of the patio is set with plants which are shade-tolerant. There are two large white camellias, (7) and two plants of English Holly (8). Other shrubs in the two south-side areas are fuchsias, gardenias, and *coprosma*; and the space between these shrubs is planted with white calla lilies. Two plants of the graceful, white flowering, and very fragrant Spanish Jasmine are planted in front of the loggia balcony.

The north side of the patio with full sunshine all day is set with plants which can withstand such conditions. There are two





ts of the dark-red, double-flowering poin-  
a (9) against the north wall and the wall  
f is gradually being covered by two red  
pet vines (10). Other shrubs in the  
north-side areas are red hibiscus, red-  
ed pyracantha, white diosma (Breath  
eaven), hypericum with its yellow flow-  
blue-flowering veronica and a pink  
ner which blooms at Christmas time.

terplanted with the shrubs in all areas  
he patio are various spring-flowering  
s such as jonquils, hyacinths, tulips,

crocus, amaryllis, etc. Yellow and orange  
day lilies also.

Because the ground was especially exca-  
vated and the area refilled with top-soil at  
time of building the house, the inner patio is  
the only area where there is an opportunity  
for planting of various exotics. The areas  
around the outside of the house are being  
planted to various drought-resistant plants  
such as some of the native California shrubs  
and other material such as cacti, agaves,  
sedums, mesembryanthemum, etc.

## From Margaret Hall School Versailles, Kentucky

**T**HIS time of spring and Eastertide is always a happy and busy one at school. As soon as the tenebrae hearse and purple vestments are put away after the Holy Week ceremonies, the "Wacolytes" have their gala tea at the Convent in Easter Week. Sister Frances made a Lady Baltimore cake, which disappeared to the last crumb. Roles are reversed at this party, for the children are our guests and we wait on them.

The opera, "Bohemian Girl" is being rehearsed by one half the school, while the other half is working on the play "Murder in the Cathedral," by T. S. Eliot. We know both are beyond our capacities, but the effort of reaching after them seems worthwhile and is always a real source of pleasure to the girls. So often as the picnic trucks roll out into the country snatches of the operas we have given in years past are alternated with such classics as "Roll Out the

Barrel" and "The Cellars of Old Margaret Hall."

Baseball season has begun too, just as Big Leagues move out of winter training. Of course we play *softball*, but there's nothing soft about our energetic espousal of the causes. We have some of the most rabid Yankee and Indian fans (not to mention the lonely Red Sox rooter).

The April "work holidays" were out of doors, for the most part, and many victories bit the dust. The ivy border looks better for it, and so does the circle.

During the spring holiday we had a group of ten girls and boys from St. Mary's parish in Louisville come for their first retreat. There were six boys and four girls between the ages of fourteen and eighteen. "They kept the retreat better than the ladies" said the dietitian. And they did keep it with real devotion and perseverance. Time came on time to all the exercises, returned the books they had borrowed, and left the rooms in good order. Many silent games of basket-ball filled in the hours of the afternoon.



THE "WACOLYTES" TEA



a, and one tall boy went swimming five  
s! And in between they prayed hard.

another week-end two young men, stu-  
s from Berea College, came to Ver-  
es and used our Chapel for a retreat.  
y had to take a room in an inn down-  
n, but we gave them Sunday dinner in  
tiny convent reception room.

ay Day, too, is nearly upon us, and the  
ession and crowning are being rehearsed  
the white dresses bought. The Queen is  
en, not for popularity or looks, or even  
school record. By the election of a May  
en each year the school endorses, so to  
k, and crowns, the characteristics it is  
ng to encourage in all its students—  
ities which mark out the individual as  
he one best fitted to do honour to the  
gin Mother. So simplicity, courage, rev-



WORK HOLIDAY

erence, trustworthiness, generosity and gen-  
tleness are the things we look for. Often the  
Queen is only one of the girls of her class  
who might fitly have been chosen, and she  
serves as a representative for all the others.

## BOOK REVIEWS

FRID K. MONTGOMERY, *The Tree of Life*,  
New York: Morehouse-Gorham Co.,  
1950.) pp. xi + 172. Cloth. \$3.00

the Dean of St. Paul's Cathedral, Spring-  
field, Illinois, gives us an unusual combi-  
on: the Seven Words of Christ from the  
ss and a corresponding treatment of the  
raments of the Church. This reviewer  
much interested in the scheme as he has  
d for several years a similar arrangement  
Good Friday. Putting the two ideas to-  
gether, as is here proved, is neither so  
ed and mechanical as might be thought.  
at makes the whole fresh and readable  
ne emphasis, in the words of the Dean's  
cesan in his Foreword, upon "the Cross,  
Tree forever flowing in the healing  
ngth of Sacramental Life." There lies the  
e of this little volume: making the seven-  
sacramental system a living, growing  
g; trunk, branches, leaves—all our  
istian life—dependent upon and ever in  
contact with Christ the Living God-Man.  
us the author poses "the idea of the life  
ng strength of God flowing out into  
the various members of the Tree," namely  
Cross as so described by the Apostles  
selves. He emphasizes the work in souls  
the risen Christ, Saving Victim, into  
ose Tree or Cross we were grafted at

Baptism. One of the best "quotes" is on p.  
136 concerning the Church and Holy Orders.  
"Because we are an *organism* and not an  
organization, our life must run true to the  
form of all organic life. The Mystical Body  
of Christ shares the properties of all living  
bodies. It has growth and it has definite  
structure. A flower does not join a plant  
and then resign from it when it sees fit."

On the whole a good job has been done.  
There are a few misprints, the style is rather  
jerky, in a number of places an irritating  
series of parentheses obtrude here and there.  
Quotations are overabundant, although they  
show wide reading and some prove unusually  
apt, like the selections from Bossuet on p.  
41 and Bridges on p. 50. A few statements  
need more qualification, as in the case of re-  
marks about the Eucharist on p. 26. But  
the handling of vital subjects is often ad-  
mirable. For instance, the stress on the dig-  
nity of the human body and the commenda-  
tion of her body to God by Our Lady in the  
chapter on Matrimony is striking and able.  
Parish priests and their people should be  
glad of the instruction given. Now let us  
hope reverently that these Sacraments will  
be put to work in everyday life.

—A. A. P.

R. F. PALMER, S.S.J.E., *At One*, (London: S.P.C.K., 1950) pp. 112. Paper.

In this small book of only one hundred and twelve pages, Fr. Palmer does not attempt to give a full theological exposition of the church's doctrine of the Atonement. Rather, he presents it, though in a fuller form, as I imagine he does in his mission sermons and instructions. In fact the title to the Introduction is "Preaching the Atonement." Yes, this is a long sermon and instruction on the most difficult article of the Creeds, "I believe in the forgiveness of sins." As such, "At One," should be kept on one's prayer desk, there to be frequently read, arresting passages marked and the whole prayerfully absorbed.

One or two quotations will be enough to show how much Fr. Palmer can say in a few words. "To preach the Atonement we must hold up Jesus in all the beauty of His holiness. Only then will men realize their need of reconciliation. Only then will they understand right and wrong, and the horror and ugliness of wrong, and come to hate it in themselves." But we are not left with only an example of a perfect, sinless life, which it would be impossible for us to imitate. "Jesus' goodness blots out my badness and takes it away. This is something that He alone could do. My part is to accept it by faith. I shall not put out the hand of faith, if I think I can forgive my own sins either by good deeds, or by conveniently forgetting the past and thinking that as it becomes hazy in my memory so it does in God's memory. I must own up to my sins, I did them by my own fault, and ask God for the gift of forgiveness, and then put out my empty hand to receive it. Faith is the hand—belief that Jesus died for me—trust in God that He will do as He has promised—thankful acceptance of the gift. It is not a matter of emotions."

### The 13th Copy

If your subscription expired with the last issue and you have not renewed it—this copy reaches you with our best wishes and the hope that you will send in the renewal TODAY.

As no catholic treatment of the Atonement is complete without the sacraments, Fr. Palmer has devoted the concluding chapters to a brief summary of confession, the Eucharist and Baptism, the means of entrance into the Kingdom of Love where "in Him and through Him we come to the Father and in unity and At-one-ment with the Blessed Trinity.

—L. K.

*The Book of Offices: Services for Certain Occasions Not Provided for in the Book of Common Prayer.* (New York: The Church Pension Fund, 1949) pp. ix + 81. Second Edition. Cloth.

This book is an official *rituale* compiled by the liturgical commission of the Church and given sanction by General Convention. The services included: Admission to Communion (one "... already confirmed in another part of the holy Catholic Church, not in communion with this Church."); The Blessing of Married Persons; The Order of the Adoption of Children; The Form for the Setting Apart of Deaconesses; The Installation of a Bishop; various forms for the admission of lay workers; the blessing of various church ornaments and other prayers and offices. The publication of this work shows a real advance in the liturgical tradition. There are some minor points which are unhappy. We wish that the antiphons which appear before some of the psalms had been printed at the close of the *Gloria* as well as at the beginning of the psalm, in order to follow the generally accepted usage. However this is just following the same usage as in the Book of Common Prayer where antiphons appear in The Order for the Visitation of the Sick.

—J. G.

### Books Received

*The Lord is King; Instructions and Meditations for the Sisters of the Church* (Glasgow: Aird & Coghill, Ltd., [1948]) pp. 182. Cloth. 7/6.

*A Short Guide to Christian Sex Education*, (London & Oxford: A. R. Mowbray & Co., Ltd., 1949) pp. 24. Paper. 1/6.

When you make a purchase, please mention THE HOLY CROSS MAGAZINE.





MOUNT CALVARY MONASTERY—THE PATIO GARDEN

### A Fragment of Parish History

UNTIL the 1870's, the choirs in Episcopal churches were placed, in the smaller churches, either at the front or at the back of the nave; in the larger, in a gallery at the west end of the building. But in 1880, the "chancel choir" movement began to sweep the country. Regardless of its effect upon the acoustics or upon the proportions of the church, the desire for the picturesque—or what passed for it—outweighed all other considerations. Congregations which had had an unobstructed view of the altar, found themselves, in an endeavor to see the Cross, peeping between a melange of hassocks and cottas and their occupants. Some sang parts of hymns in distant rooms, while the congregation listened,—or at least tried to participate. In entering the chancel, the choir, in leaving it the singers were led by a minister whose gait did not violate the second commandment, as it was not in the likeness of anything that was in the heaven above or in the earth beneath. The word "recessional," which was absolutely meaningless in ecclesiastically, came into wide use. In Albany, St. Peter's, St. Paul's, Trinity, and the Holy Innocents' Churches were swept along

in the general trend,—as their cluttered chancels show to this day.

This movement had gained great headway at the time when Grace Church was enlarged in 1884. While the new chancel was larger than that in many churches, the arrangements were far from ideal. They existed for nearly half a century, until in 1933, at which time it was decided to remove the choir from the chancel. Shortly after Easter the organ console and the choir stalls were removed to the transept on the Epistle side of the church.

RUSSELL CARTER,  
*Grace Church, Albany.*

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### Information Wanted

Father Gunn is collecting material for a biography of Bishop John Henry Hobart. In connection with this work he would like information concerning the location and ownership of diaries, letters and records relating to the subject, as well as portraits, miniatures and engravings of the bishop. Father Gunn may be addressed at Holy Cross Monastery, West Park, New York.

## Notes

Father Superior preached and confirmed at Holy Trinity Church, New York City; conducted a school of prayer at the Church of Our Saviour, Old Greenwich, Connecticut; preached and confirmed at the following churches in the Diocese of New York: St. John's, and Holy Cross, Kingston; Trinity Church, Saugerties; Christ Church, Piedmont; Grace Church, Nyack.

Father Kroll visited St. Andrew's School, Tennessee.

Father Packard showed the Liberian Films and spoke at St. James' Church, New London, Connecticut; conducted a retreat for associates at St. Martin's Church, Providence, Rhode Island; gave an address to the Woman's Auxiliary at St. Paul's Church, Albany, New York; conducted a quiet day at St. James' Church, Trenton, New Jersey.

Father Hawkins conducted a retreat for the associates of the Order of St. Anne, in Albany, New York.

Father Gunn held services at All Saints' Chapel, Hudson, New York; spoke at a communion breakfast and preached at St. Andrew's Church, Akron, Ohio; conducted a retreat for Canadian ordinands at Holy Cross Monastery.

Father Taylor conducted a retreat for men at St. Paul's Church, Dayton, Ohio.

Father Stevens led a conference for young people at Garden City, Long Island,

New York; conducted a quiet day for men and preached at St. Peter's Church, Auburn, New York; preached at St. Barnabas Church, Troy, N. Y.

Father Kenneth R. Terry took juniper vows on May 21.



## Intercessions

*Please join us in praying for:—*

Father Superior preaching and confirming at St. Philip's Church, Garrison, New York, June 11; giving an address at Prize Day, South Kent School, Connecticut, June 12; preaching and confirming at St. Agnes' Chapel, Balmville, and Christ Church, Mamaroneck, June 14; St. Stephen's Church, Tarrytown, St. Paul's Church, Edgewater, and Saints' Church, Mariners' Harbor, June 15, all in the Diocese of New York.

Father Kroll giving a retreat for associates at the Convent of the Transfiguration,

## Father Hughson Memorial

Our attention has been called to the fact that in our May issue we failed to mention the "Father Hughson Memorial Fund." Frankly, we did not deem it necessary to speak of it. The Fund is being raised for the benefit of some of the late Father's projects by a committee of his friends. We are grateful to them for their intelligent zeal and interest. Their efforts have our entire approval. We hope that the committee will find such a plan to further Father Hughson's influence to ever wider circles of churchmen entirely successful. We would feel greatly disturbed if any person receiving their appeal should think that Holy Cross lacks either appreciation of such a praiseworthy project or respect for the life and work of one of our greatest men. We thought that this project was being carried on so ably that their disinterested appeal would receive wider attention than if it appeared as a project of the Order. The Secretary of the committee is MRS. ROSWELL BARRATT, 715 Pequot Road, Southport, Connecticut, to whom all communications should be sent.



lendale, Ohio, June 19-22; visiting the convent of St. Helena, Versailles, Kentucky, June 23-25; acting as chaplain to a diocesan youth conference at St. Peter's School, Peekskill, New York, July 2-8.

Father Packard conducting a retreat for men from Mohawk, New York, June 10-11; conducting a retreat for men of the Fraternity of the Christian Life, June 16-18, both at Holy Cross Monastery; acting as chaplain to the young people's conferences at Peekskill, New York, June 25-July 1.

Father Hawkins leading a retreat for the Society of St. Stephen for Deaconesses at St. Clare's House, Red Hook, New York, June 12-14.

Father Harris acting as chaplain to the Sisters of St. Anne at their summer camp at Sufford, New Hampshire, July 1-15.

Brother Herbert taking part in the Valley Forge Youth Conference, June 25-July 1.

Father Taylor conducting a retreat for associates of the Community of St. Mary, Peekskill, New York, June 13-17; acting as chaplain to the Valley Forge Conference, June 25-July 1.

Father Stevens acting as chaplain to a youth conference of the Diocese of New York, St. Peter's School, Peekskill, New York, June 25-July 1.



He goes to heaven. No one has ever been victorious in such a way! A cloud took Him out of their sight. No triumphant one has ever been lifted up from the earth in such a way! They saw Him no more. For no one has triumph ever ended in such a way! He sits at the right hand of the Almighty. Does the triumph not end with the Ascension then? No, it begins with this. No one has ever triumphed in such a way! He comes again with the angel host. Does the triumph, then, not end with His occupying the place at the Almighty's right hand? No, it was only the end of the beginning. O eternal Lord of Victory.

—Soren Kierkegaard.

### Contributors

The Reverend Edward R. Hardy, Jr., Ph.D., is professor of Ecclesiastical History at Berkeley Divinity School, New Haven, Connecticut.

The Reverend Walter C. Klein, Th.D., is canon of St. George's Cathedral, Jerusalem, and professor-elect of Old Testament at Seabury-Western Theological Seminary, Evanston, Illinois.

The Reverend L. D. Heppenstall is warden of the Community of the Holy Name, Malvern Link, Worcestershire, England.

The Reverend Theodore Yardley is an Oblate of Mount Calvary and rector of Saint Barnabas' Church, Omaha, Nebraska.

Mr. Robert A. Sloan is a student at Berkeley Divinity School, New Haven, Connecticut, and a Seminarist Associate.

Sister Hilary is a member of the Community of the Holy Name, stationed at the convent at Bolahun, Liberia.

The Reverend Frederick W. Kates is rector of Saint Stephen's Church, Pittsfield, Massachusetts.

### Fall Retreats

Pre-Seminarists—September 5 to 8—Brother Herbert.

Priests—September 12 to 15—Father Gunn.

Seminarists *only*—September 19 to 22—Father Stevens.

Please make reservations early.

# Summer Sale . . . .

We didn't have one last year. Several customers wrote in ask "why not", and the truth is we just forgot to arrange So . . . effective on the appearance of this issue and extending through August 31st, we offer the following:

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# n Ordo of Worship and Intercession June - July 1950

Sacred Heart of Jesus Double II cl W gl cr prop pref—*for the Confraternity of the Love of God*

St Barnabas Ap Double II Cl R gl cr pref of Apostles—*for the Saint Barnabas' Brotherhood*

2nd Sunday after Trinity Semidouble G gl col 2) St Ephraem Syrus CD cr pref of Trinity—*for retreats for laymen*

Monday G Mass of Trinity ii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for the Order of Saint Helena*

Tuesday G Mass of Trinity ii col 2) of the Saints 3) *ad lib*—*for all in doubt and perplexity*

Wednesday G Mass as on June 20—*for the Servants of Christ the King*

St Alban M Double R gl—*for the Church of England*

Vigil of St John Baptist V col 2) of St Mary 3) for the Church or Bishop—*for all alcoholics*

Nativity of St John Baptist Double I Cl W gl—*for The Community of Saint John Baptist*

3d Sunday after Trinity Semidouble G gl col 2) Octave of St John cr pref of Trinity—*for conferences and camps*

Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop—*for our benefactors*

Within the Octave Semidouble W Mass as on June 26—*for a prophetic spirit for the clergy*

St Irenaeus BM Double R Mass a) of St Irenaeus gl col 2) St John 3) Vigil of SS Peter and Paul LG Vigil or b) of the Vigil V col 2) St Irenaeus 3) St John—*for the Seminarists Associate*

St Peter the Apostle Double I Cl R gl cr pref of Apostles—*for the bishops of the Church*

Commemoration of St Paul Gr Double R gl col 2) St Peter 3) St John cr pref of Apostles—*for the conversion of sinners*

1 Precious Blood of Our Lord Gr Double R gl col 2) Octave of St John cr pref of Passiontide—*for the Oblates of Mount Calvary*

Visitation BVM Double II Cl W gl col 2) Trinity iv cr pref BVM LG Sunday—*for The Confraternity of the Christian Life*

Monday G Mass of Trinity iv col 2) of the Saints 3) of Trinity iv col 2) of the Saints 3)—*ad lib*—*for social and economic justice.*

Tuesday G Mass a) (of Trinity iv col 2) of the Saints 3) for the faithful departed 4) *ad lib* or b) Votive of Independence Day W gl cr—*for our country*

Wednesday G Mass as on July 3—*for the faithful departed*

Thursday G Mass as on July 3—*for the Priests Associate*

SS Cyril and Methodius Apostles of the Slavs Double W gl—*for the Church in Russia*

Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*for all shrines of our Lady*

5th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—*for the peace of the world*

Monday G Mass of Trinity v col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for the Liberian Mission*

Tuesday G Mass of Trinity v col 2) of the Saints 3) *ad lib*—*for the Holy Cross Press*

Wednesday G Mass as on July 11—*for Mount Calvary Monastery*

Thursday G Mass as on July 11—*for Christian family life*

St Bonaventura BCD Double W gl cr—*for Saint Andrew's School*

Of St Mary Simple W Mass as on July 8—*for a spirit of penitence*

6th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—*for the reconciliation of enemies*

# From the Business Manager

## May Issue . . .

The May issue of the MAGAZINE was dedicated to the late Fr. Hughson. The edition is completely sold out.

## The Sacred Heart . . .

As the month of May is the month of Our Lady St. Mary, so the month of June is dedicated to the Sacred Heart of Jesus. It is difficult to understand why so few Episcopalians manifest interest in these lovely devotions. It may be that the widespread neglect of Our Lady, and of the Sacred Heart of Our Lord, is one reason at least why the Anglican Communion appears so dead and dull—to so many outside her fold, and, we venture to say, to many within.

## Arrow Prayers . . .

Generations of Saints testify to the efficacy of those short prayers we call ejaculatory . . . like little arrows shot up to the Throne of God. The habit must, of course, be cultivated. Next time you are tempted to betray Our Lord, just pause a moment, and say, "Sacred Heart of Jesus, have mercy on me."

## Your Prayers For Us . . .

We can't tell you too often how sincerely we appreciate the prayers of our readers. After all, everything we do here at Holy Cross is supposed to be grounded on the prayer life. That includes much more than offering the Holy Sacrifice, the Offices and other devotional exercises. It embraces preaching, teaching, dealing with souls, washing dishes, typing, filing magazine cards, cutting the grass, keeping accounts, sweeping the floor. In fact—everything.

## Sometimes We Forget . . .

. . . that the homely duties should be sanctified by prayer, and the daily round becomes somewhat boring. So please keep us in your prayers, and we will continue to remember you at our altars.

## Postal Zones . . .

If you have one please include it in your address for the MAGAZINE, or for Press parcels. One Postmaster writes, "Postal Zones are here to stay. Please advise your subscribers to list their Zone Numbers for your address stencils."

## Ye Are The Body . . .

Father Spencer's forthcoming book on the history of the Church, and bearing the above title, is now in the process of being printed. That is, type is being set. Then the printing. Then to the bindery. We begin to hope that copies will be ready late summer. So . . . until July 15th, we will accept pre-publication orders at \$3. per copy cash with order. *After* July 15th, the price will be \$4 *at least*, and perhaps more.

## Athletes Of God . . .

Unbound copies have reached us from London and will soon be in the bindery. We hope to have this book on the market (after an absence of nearly two years), by the middle of August.

## Summer Schedule At Press . . .

During July and August the Press office and packing room will be closed on Saturdays. Orders received later than Friday morning will not go forward until Monday. Please send orders early in the week to insure prompt handling.